THE MARROVV OF THE ORACLES OF GOD.

OR,

DIVERS TREATISES,

containing Directions about ſixe of the waightieſt things can concerne a Chriſtian in this life.

By N. BIFIELD, late Preacher of Gods Word at *Iſleworth* in MIDDLESEX.

The tenth Edition.

LONDON,
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1636.

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TO THE RIGHT HONOVRABLE AND moſt Noble Ladie, the Lady LVCIE, Counteſſe of *Bedford.*

MADAM,

THeſe enſuing Treatiſes, having received their birth at ſeverall times, (being but little Ones) ſought them ſeverall Guardians to protect them: being now all joyntly to goe into the world together to ſeeke entertainement, they humbly preſent

themselves unto your Honour; beseeching your generall protection, and your noble admission, to doe you and your Noble Family their first joynt-service, and from thence they are contented to beare their adventure for their entertainement abroad in the world. And the rather am I emboldned thus to send them, with this Petition to your Honour, because in the first conception of them in the publike Doctrine, you were pleased to conceive so good hope of them, as to desire the profit of their service, as they should be fashioned and fitted thereunto. As they are mine, they are worthy of little respect; but as they have received spirit and life from the heavenly Word, and will of God. so they are meete

to

to attend your most retired presence, and to be trusted with the charge of your greatest treasure, not doubting of your Honours noble and religious respect herein, I desire to remaine,

Your Honours Chaplaine in the things of Iesus Christ, to serve you ever,

N. BIFIELD.

THE BEGINNING OF THE DOCTRINE OF CHRIST.

OR,

A Catalogue of ſinnes: Shewing how a Chriſtian may finde out the evils he muſt take notice of in his Repentance.

With Rules, that ſhew a courſe, how any Chriſtian may bee delivered from the guilt and power of all his ſinnes.

By N. BIFIELD, late Preacher of *Gods Word at Iſleworth in* MIDDLESEX.

Lament. 3. 40.

Let us ſearch and try our wayes, and turne againe unto the Lord.

LONDON,
Printed by *Iohn Legatt.*
1636.

THe Contents of all the ſixe Treatiſes, thou ſhalt find in the firſt Chapter of the firſt Booke.

TO
THE MVCH HONOVRED LADIES, the Lady ANNE CLEERE, and the Lady ANNE FINCH and the Lady IONE HERICKE: *N. Bifield*, wiſheth all increaſe of the true grace of Chriſt, and the bleſſed fruition of the glory of God in Heaven.

Worthy Ladies.

Lamentable are the ruines, into which the natures of men are generally falne by their ſins: which appeares eſpecially by the wayes men take in the buſineſſe of their ſoule. The moſt men are cleane out of the way to heaven, and walke in by-

wayes of their owne, which are called in Scripture, The *wayes of the wicked*; The *wayes of their owne hearts*; *Perverſe wayes*; *Darke and ſlippery wayes*; *The way of iniquity*. All meeting in that *broad way that leadeth to deſtruction*, being wholly ignorant of the *way of life* and *peace*, yea, the moſt of them *ſpeake evill of the good way of God*, and perſecute it. Some there are, that are ſo farre enlightened, as not to like the common roade way of the multitude; and after ſome enquirie have found them out *wayes that ſeeme good in their owne eyes*; and they are wonderfully well pleaſed with their courſe, but *the iſſues of theſe wayes are death* too, as well as the former.

former. And the more is this danger increaſed upon men, becauſe the *way of life is* but *one*, and it is a *narrow way*, and hard to find, and may be *ſought* by many, and yet *not found*. Yet this hope is left unto forlorne men, that there is a way to heaven and happines: A *way of righteouſneſſe* and peace, a *way of mercy and truth*, a *way of wiſedome*: A way that men may *ſecurely* and ſafely walke in; a way, in which Chriſt will *guide them*; God the Father will *keepe them*, & the holy Ghoſt *leade them* by the hand, and direct them in all the paſſages thereof. Onely it concerneth us *to aske the way*, with all importunitie, of God, and to attend unto the directions of the Word of God, and

apply

apply our hearts, and ſuffer our ſelves to bee diſpoſed aright, that our eyes may ſee the ſalvation of God. And in particular, we muſt looke to three things: Firſt, that if the Lord ſhew us that mercy to direct us in the way, we muſt take heede that wee neglect not, or deſpiſe not the care of walking in the way. Secondly, that with all diligence we avoide *going about*, and make *ſtraight ſteps to our feete*. And thirdly, with all feare watch our ſelves, that wee *fall not* off with *the errours of the wicked*, from the good way of God, and ſo our latter end bee worſe then our beginning.

I have undertaken by the aſſiſtance of God, and the direction of his bleſſed Word,

Word, to ſingle out the choiſeſt things I could finde in the Scriptures, concerning *the entrance* into the way of God, and thoſe firſt *pathes which are called holy*. The ſubſtance of theſe directions I have digeſted into the Treatiſe following: which I dedicate unto your Ladiſhips, as a teſtimony of my thankfulneſſe, for the reſpect you have ſhewed unto my Miniſtery, both in your conſtant reſort unto it in the weeke dayes, while you lived in a neighbour Pariſh; and in that two of you are pleaſed to come to live amongſt us, and ſo are become a part of my charge: As alſo to manifeſt to the world my obſervance of your Ladiſhips, for the good

report

report you have amongſt the godly for the grace of Ieſus Chriſt, and your unfeigned love of the truth. Beſeeching your *Acceptation*, *Peruſall*, and *Patronage* of theſe, I take my leave, and commend your Ladiſhips to the *God of Mercy* and *Truth*, who guide, comfort, deliver, ſanctifie, and preſerve you all unto the day of Ieſus Chriſt,

Your Ladiſhips to bee commanded in Ieſus Chriſt.

N. BIFIELD.

Febr. 12. 1619.

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THE

THE PREFACE TO THE READER,

containing the Scope of all the Sixe Treatiſes, and certaine generall things, which by way of Introduction belong *vnto them all*

FOr thy ſake (*Chriſtian Reader*) I have beene willing to prepare for the Preſſe, Sixe little Treatiſes: Which may informe thee of ſix things, of the greateſt conſequence, that I know can concerne thee in this life. And though I have reaſon to abaſe my ſelfe in the acknowledgement of mine owne frailtie and inſuffi-

insufficiency for these things, yet thou hast cause to awaken to the consideration of the matter, which so neerely concernes thee: using the helpe of this labour, till God afford thee better helpes from more able instruments. The matter in all of them is so necessary, that I know not which of them thou mayest safely neglect.

The Contents of this Treatise.

The first thing which any man disposing himselfe for the Kingdome of God, will and ought to inquire after, is, *What he should doe to be rid of those so many sinnes he hath beene and is guilty of?* Rid (I say) from the guilt and danger of them, and from the power and dominion of them. For the satisfaction of thy conscience in this most needfull question, I have in this first Treatise gathered for thee, out of the whole Bible, a *Catalogue* of those sinnes, which in our repentance God will have with speciall notice to be confessed and avoided. And these

theſe ſinnes I have ſet downe as neere as I could, in the *expreſſe words of the text*, that thou mighteſt ſee the Lord himſelfe deſcribing thy offences; and ſo mighteſt have no excuſe. or doubt, to imagine that it was but the judgement of ſome men, that made ſuch things co bee thought to bee ſinnes. By this courſe of ſurveying the whole Scriptures, I have both found out divers particular offences plainely prooved to be ſo, which I could not obſerve to be mentioned in any expoſition of the cõmandements which I had, and alſo divers things proved clearely to be ſinnes, which were onely barely affirmed to bee ſo in other Writers. I have likewiſe plainely ſhewed thee by *expreſſe Scripture*, what courſe thou mayeſt diſtinctly take to be rid of thy ſins: a courſe that cannot faile thee, being grounded on the moſt evident directions,

which God himſelfe hath preſcribed unto thee, if thy owne ſlothfulneſſe and procraſtination, or wilful perverſneſſe hinder thee not: and I doubt not but by experience thou wilt confeſſe, the courſe is comfortable and eaſie, conſidering the great benefit & reſt thou maieſt bring to thy conſcience thereby.

2. The contents of the ſecond booke.

The ſecond thing a man would deſire to bee ſatisfied in, (that hath beene entred into the practice of Repentance) is, *How hee might come to bee infallibly aſſured, concerning Gods favour, and his owne ſalvation*; and for anſwer hereunto, I have in the ſecond Treatiſe gathered out of the Scriptures, *ſignes* of Gods owne making, by which men may try their eſtate, & theſe *ſuch, as* both *deſcribe wicked men*, not yet in Chriſt, *and ſuch*, as deſcribe *godly men* that ſhall certainely be ſaved. And withall, I have now added directions, how by the helpe

helpe of thoſe ſignes men may ſettle their *aſſurance*, and how ſuch as yet want thoſe ſignes, may attaine them.

3. The contents of the third book.

The third thing every chriſtian ought to ſeeke ſatisfaction in, is this, *How a man that hath attained unto the aſſurance of ſalvation, when hee dies, may comfort and eſtabliſh his heart againſt all the miſeries and diſtreſſes, which may, and will befall him in this life before his death.* And to this end I have gathered out of the whole *Scriptures* thoſe admirable *conſolations*, which may be abundantly ſufficient to uphold him with much joy in the worſt eſtate that can befall him. And this is done in the Treatiſe which I call the *Premiſes*.

4. The contents of the fourth booke.

The fourth queſtion, a carefull Chriſtian, that hath thus found out the gaine of godlines, would aske, is this, *What he ſhould doe in the whole courſe of his life to glorifie God*, who hath thus loved

him, and given his Sonne to dye for him, and purchased such a glorious inheritance for him. And for answer hereto, I have likewise out of the Scripture gathered *the rule of Life*, which wil shew him distinctly, how he should carry himselfe *towards God*, and *towardmen* in all parts of his life; how hee should behave himselfe at *home* and *abroad*, in *company*, and *out of company*, &c. and all this shewed him by the *expresse words* of the Scriptures.

5. The contents of the fift booke.

In the fifth place, if a man aske himselfe what yet he wants that is necessary for his state, hee may and ought to bethinke himselfe of this question; *What are those necessary truths, which God hath absolutely tied him to know and beleeve, without which hee cannot be saved and which are fundamentally needfull for him?* To this end I have collected a fift Treatise, called the * *Principles*, which are

* Touching this Treatise of the Principles, reade the Ad-

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an extract out of al the Doctrine of religion, of ſuch truths in every part of religion, as a man is bound of neceſſitie to know. And this I have not only *proved* by Scripture, but ſhewed what *uſes* hee may put ſuch knowledge to, all the dayes of his life.

vertiſement, printed at the end of the Rules of Life, p. 640

6. The contents of the laſt booke.

The ſixt and laſt thing which ought to bee enquired after, is, how a man thus fitted to live the life of God, may alſo *be cured of the feare of death*; and to this end I have publiſhed that Treatiſe of the Cure of the feare of Death, which ſhewes plaine and comfortable wayes, how any Chriſtian may deliver his heart from thoſe feares.

Whom theſe Treatiſes concerne.

I ſuppoſe that no man that readeth this, will conceive, that any of theſe is needleſſe. And as I would adviſe ſuch Chriſtians as abound with abilitie and leiſure, to furniſh themſelves with the labours of ſuch worthy Di-

vines, as have written of any of thoſe ſubjects: ſo unto ſuch Chriſtians as have not that abilitie or leyſure, I commend theſe Treatiſes, both for their brevitie, and the diſtinct digeſting of the things he would ſeek after; there being nothing of mine in theſe, but the labour of diſpoſing them, the maine ſubſtance of them, being Gods owne Word, and things deviſed and invented by God himſelfe. I may lawfully commend the care and ſtudy of theſe things unto thee, and that with ſo much authoritie from the Lord, as to tell thee, that thou mayeſt not ſafely bee negligent in any of theſe, if thou conſider the worth of them, or thine owne need.

Incouragements to the ſtudy of theſe things.

If thou ſay, that here is preſcribed a hard taske, and ſo many things are to bee done, as may make any man afraid to meddle with directions of ſuch variety, and number;

I anſwer; that in many of theſe Treatiſes the way is not made harder then is required; or in the doctrine of the Church manifeſted: but rather things are made more plaine, and ſo more eaſie. Beſides, thou knoweſt already that the *way* to heaven *is a narrow and ſtraight way, and few finde it.* But eſpecially thou ſhouldeſt weigh with thy ſelfe the great encouragements and motives to abide the hardſhip and difficulties of any godly and neceſſarie courſe. Though the way to *Canaan* (with the *Iſraelites*) were through a ſolitarie wilderneſſe, yet it ſhould comfort thee, that it is but *a way of three dayes*, as they ſay: being about to get out of Egypt, God will keepe thee at worke but a little time, and therefore thou ſhouldeſt not thinke much of thy paines. And further thinke of it, that this is a courſe of wonderfull comfort & ſafety: when a Chriſtian follows

the evident directions of Gods Word, in theſe moſt weightie things, he walkes ſafely: He is in the *good way*, *the way of life*, the *way of peace*; he is ſure to *ſee the ſalvation of God*. To follow thoſe directions ſoundly, is to keepe our ſoules. All *Gods waies* will be *mercy and truth* to us. God will cauſe us *to heare his loving kindneſſe in the morning*. Our way wil be ful of refreſhing: Gods waies are *waies of pleaſures*, and if any man ſet himſelfe exactly to take notice of Gods will in theſe things, and will be at paines to ſtore his heart, diſtinctly in ſuch ſolid truths: it is certaine, the Lord will recompence his way upon him, *God will not caſt away the exact man, till he fill his mouth with laughter*, as it is ſaid, *Iob* 8. 20, 21. Sure it is, that in the ſtudy of theſe things lyeth the way of eternitie, and though thou think the way to be hard and narrow, yet this may ſomwhat eaſe thee;

it

it is a plaine *way*: For the *ſimple* may profit by it, as is avouched to bee true of all the courſes which God by his Word ſo expreſly required, *Pſal.* 119. *Eſay* 26.7. & 51.16. *Pro.*8. And beſides thou haſt many helpes; the word of God wil not only ſhew thee what to doe, but it will beget in thee a ſecret power to doe it; God will *teach thee to profit*, and the *Spirit of God will helpe thy infirmitie*: and God will *ſend his Angels to guide thee* in thy way: *Chriſt will bee the way and the Life to thee.* And thou haſt good company, for this is the *old way*, the way of all Gods ſervants in the ſubſtance of the courſe.

Generall directions by way of preparation.

Onely before thou ſet upon any of theſe directions, let mee give this generall advice, to look to theſe few things.

Firſt thou muſt give over, and forſake ungodly company; for elſe it is in vaine to meddle with

any religious courſe, as theſe places will ſhew thee, *Pſal.* 1.1,2. *Prov.* 4.14,15. & 9 6. & 23.19, 20. & 29.27. *Pſal.* 26. 2 *Cor.* 6.

2. Secondly, thou muſt *get thee into the way of good men*, provide for thy ſelfe (if it be poſſible) the fellowſhip and ſociety of godly perſons. *Prov.* 2. 20. *Iſa.* 19.23. 24,25. For this fellowſhip will take away the tediouſneſſe of the way, and much preſerve thee againſt giving over; and their examples will be as patternes for thee, and by acquaintance with them, thou wilt be brought into acquaintance with God himſelfe, *Iſaiah* 16.23,24. 2 *Cor* 6. 16,17,18. *Pro.* 2.20.

3. Thirdly, thou muſt remember *to pray to God* by all meanes *to direct thee, and ſhew thee the way* in all theſe things, thou muſt *beg a way of God*, and beſeech him to *remoove from thee all lying and deceitfull waies*, Ezra 8.21. Pſa. 119. 36. Ier. 2.33.

Fourthly,

4. Fourthly, thou muſt, when thou commeſt to Gods directions, *lift up thy ſoule*, and give not way to thine owne *carnall reaſon*, and the ſluggiſhneſſe of thy owne nature, and the deceitfulneſſe of thy owne heart: but let the Lord ſee thou art willing to do any thing thou canſt, *Pſal.* 143.8. Bring a mind deſirous to *obey in all things*. By any meanes take heede, thou be not like thoſe complained of, *Iſaiah.* 58. 2. that have a great minde to know Gods waies, and to reade all ſorts of directions, as if they ſought righteouſneſſe in a ſpeciall manner of care, and yet do not follow any of the courſes they ſo much deſire to know, & ſeeme to commend and like. If ever thou wouldeſt have thy ſoule to dwell at eaſe, chooſe out for thy ſelfe thoſe wayes which God doth teach thee, *Pſalme* 25.12,13. Let the Lord know, that if hee will bee pleaſed to teach thee a ſure way, thou wilt walke

Note.

walke in his paths : and to that end, beforehand beſeech him *to unite thy heart to his feare :* Pſal. 86. 11. Thou ſhouldeſt bee of *Davids* mind, to ſay, *O that my wayes were directed to keepe Gods ſtatutes,* and then thou wouldſt reſolve to keepe them, *Pſal.* 119. 5,8.

CHAP. II.

Shewing what rules hee muſt obſerve, that would be delivered from his ſinnes.

The courſe to be rid of ſinne.

HItherto in generall. The firſt thing then to be done by that Chriſtian that would ſettle himſelfe in a ſound courſe, to lay as it were the foundation of his ſalvation, is to practiſe thoſe rules that may deliver him from the horrible danger and diſtreſſe he is in, in reſpect of all the power of all the ſinnes he hath hitherto committed.

If

If he conſider of the dreadfull curſes which he is lyable unto in reſpect of all his ſinnes, he ought not to thinke it much to undergoe the hardeſt taske can bee enjoyned, to make himſelfe capable of the grace of God, and pardon for many offences. And therefore with ſo much the more willingneſſe and unchangeableneſſe of reſolution, ſhould hee with much deſire ſet upon theſe rules now to bee given, ſeeing they are but few in number, and ſuch as he may performe, by the Grace of God, with much eaſe and comfort. And the more may he encourage his owne heart, becauſe when he hath done, he may clearly ſee, he hath done diſtinctly that which God required of him, and that, with which he is ſatisfied through Chriſt. But before he ſet upon the practice of theſe rules, he muſt in judgement bee throughly reſolved of three things.

Motives.

Firſt,

walke in his paths : and to that end, beforehand beſeech him *to unite thy heart to his feare :* Pſal. 86. 11. Thou ſhouldeſt bee of *Davids* mind, to ſay, *O that my wayes were directed to keepe Gods ſtatutes,* and then thou wouldſt reſolve to keepe them, *Pſal.* 119. 5,8.

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Shewing what rules hee muſt obſerve, that would be delivered from his ſinnes.

The courſe to be rid of ſinne.

HItherto in generall. The firſt thing then to be done by that Chriſtian that would ſettle himſelfe in a ſound courſe, to lay as it were the foundation of his ſalvation, is to practiſe thoſe rules that may deliver him from the horrible danger and diſtreſſe he is in, in reſpect of all the power of all the ſinnes he hath hitherto committed.

If

If he consider of the dreadfull curses which he is lyable unto in respect of all his sinnes, he ought not to thinke it much to undergoe the hardest taske can bee enjoyned, to make himselfe capable of the grace of God, and pardon for many offences. And therefore with so much the more willingnesse and unchangeablenesse of resolution, should hee with much desire set upon these rules now to bee given, seeing they are but few in number, and such as he may performe, by the Grace of God, with much ease and comfort. And the more may he encourage his owne heart, because when he hath done, he may clearly see, he hath done distinctly that which God required of him, and that, with which he is satisfied through Christ. But before he set upon the practice of these rules, he must in judgement bee throughly resolved of three things.

Motives.

First,

3. Things he muſt be reſolved of in his judgement

1. First, that *Ieſus Chriſt* hath made a full and ſufficient *ſatisfaction* for the ſins of all men: As he became a *ſacrifice for ſinne*, hee payed a *price* in his blood, ſufficient to *redeeme us*, Eph. 1.6. *Hee is the Lambe of God, that taketh away the ſinnes of the world*, Ioh. 1.29. 1 Pet. 1.18,19. Epheſ. 1.10.

2. Secondly, that *God is well pleaſed* with this ſatisfactiō made by Chriſt for our ſins, which hee declared by that voice from Heaven, *Mat.* 3. and 17. &c. Yea, he hath ſet Chriſt forth in the view of all men, as the *propitiation for their ſinnes*, Rom. 3.25. and hath ſent us *the Word of reconciliation*, and *beſeecheth us* by the Word, *to be reconciled*, 2 Cor. 5.19,20.

3. Thirdly, that *thou* maieſt attaine unto this redemption by Chriſt, if thou wilt practiſe thoſe things which are required of thee: and this thou mayeſt bee aſſured of, both becauſe Chriſt

is

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is ſaid to take away the ſinnes of *the world*, and becauſe God offers this reconciliation in the Goſpel *to every creature*, and exempts none; and becauſe the Apoſtle ſaith, *If any man ſinne*, hee may have *an Advocate with the Father, even Ieſus Chriſt the righteous*; and beſides, thou feeleſt the *Spirit of God knocking* at the doore of thy heart, and would come in, *Iohn* 1. 21. *Marke* 16. 15. 1 *Iohn* 2. 1.

If we doe foure things, wee are rid of the danger of all ſins paſt.

When thou haſt thus prepared thy ſelfe by theſe three reſolutions, then if thou doe theſe foure things following, thou maieſt be ſure to be clearely rid of all danger that can any way befall thee for thy ſinnes paſt, though they were never ſo many or great.

Make a Catalogue of thy ſins.

The firſt rule concernes the examination of thy ſelfe, & it is this: thou muſt take thee a Catalogue of all the ſins thou canſt diſcerne in thy ſelfe, and be ſure thou

thou doe this seriously and effectually; and for this purpose retire thy selfe into some secret place, and set thy selfe in Gods presence; and then call to mind all the sinnes thou canst remember by thy selfe particularly, write them downe as they come to thy mind; aske thy selfe this question, *What have I done all the dayes of my life, which if I were now to dye, would feare me if they were not forgiven?* Take the answer to this question, as thy sins come to thy mind, till thou canst remember no more, so as thou couldest in the sinceritie of thy heart say, that thou dealest plainly before the Lord, and doest not hide any fault; and out of the liking thou hast of any sin, doest not forbeare to set it downe.

Trouble not thy head with the thoughts of any other thing, till this be done: and thou needest not care for *order* or *phrase* in setting it downe, but doe it in such words

words as thou haſt to utter it in, and be ſure to ſpare none of thy *ſpeciall knowne ſinnes*, but let the Lord ſee, *that thou art as willing to indite thy ſelfe for them in his preſence, as thou art willing hee ſhould forgive them.* When thou haſt in this manner taken a particular notice of thy ſinnes, then looke upon the Catalogue following, and examine thy ſelfe diſtinctly by it. For this Catalogue will be like a *looking glaſſe* from all parts of Gods Law, to ſhew thee thy offences. And ſo thou maieſt obſerve what faults thou couldſt not find or remember by thy private examination; and withal ſee in what phraſe, or order to digeſt thy ſinnes. Let not thy thoughts trouble thee, but cheerefully endure this tryall of thy ſelfe; and take heede thou do it not curſorily, but take time enough, and ſo thou mayeſt, if thou wilt onely take one of the Chapters, or two of them, as they lye

lie in the *Catalogue*, and no more in a day, til thou come to the end of the *Catalogue*: neither needeſt thou to trouble thy ſelfe about ſuch ſinnes as thou doeſt not clearely ſee that thou art guiltie of, but take onely ſuch as thou art moſt ſure thou haſt offended in. It is enough in the practice of Repentance, to take particular notice of knowne and apparent evils: a generall acknowledgement wil ſerve for the reſt.

How our ſinnes are innumerable.

If thou thinke thy ſinnes bee innumerable, and ſo cannot be gathered into a Catalogue, underſtand that the *acts of ſinne* are innumerable, but *not the kinds of ſinne*. There is no ſinne, but it is condemned in the Scripture: and if there were as many ſinnes as there bee lines in the Scripture, yet they might be numbred; and therefore that ſpeech of *David*, that his ſins were innumerable, muſt be underſtood of the acts of ſinne; for he might in one ſinne be

be guiltie of innumerable acts: as if it were a ſinne in thought, it might be committed oftner then can be *by us* numbred. But in repentance, it is enough to humble our ſelves for the ſeverall *kindes* of ſinnes we have beene guiltie of, which will not bee ſo many, but they may be eaſily numbred. The ſeverall acts of the ſame ſin ſerve but as ſeverall aggravation of the offence. Onely in this examination look to two things: The one, that thou beſeech God by prayer, to ſhew thee the ſins are moſt diſpleaſing unto him. The other is, that thou take heed thou leave not out any ſpeciall knowne ſins; becauſe elſe thoſe ſinnes ſo ſpared, may buffet thee a long time after thou haſt finiſhed this courſe: and beſides, they may get head and prevaile againſt thee in practice, if by this courſe they be not brought under.

Loo'e to two thing.

Now that thou oughteſt thus ſe-

The proofe

seriously to examine and call to minde thy sinnes, and that this is one of the things God requireth of thee to bee distinctly done, these places of Scripture do evidently prove, and withall shew, that God doth take even this beginning of thy repentance well, *Lament.* 3.40. *Psal.* 4.4. *Ezec.* 16. 43,61 & 20.43. & 36.31. *Ier.* 8. 6. 1 *Cor.* 11 [illegible]. *Gal.* 4.3,4. *Iob.* 11.13. While you art doing this, thou shalt doe well to do no other exercise of Religion at that time, but only to attend this.

2. Secondly, thou must confesse thy sinnes particularly in the best words thou canst.

The second thing that God requireth of thee distinctly to be done, is *the confession* of those sins thus gathered into the Catalogue; and for the performance of this duty, set some time apart, and present thy selfe before the *Lord:* and if thy memory wil not carry all the particulars of thy offences, take with thee the written enditement, and as *Hezechiah* did with his letter, spread thy Ca-

Note.

Catalogue before the *Lord*, and then *take unto thee words* in the beſt manner thou canſt, to *judge thy ſelfe* for thoſe offences. Let the Lord know, that it is thy hearts deſire to *pleade guiltie* to each of thoſe ſins, and in ſpeciall, urge againſt thy ſelfe thoſe ſins wherein thou haſt more eſpecially offended. Be not over-carefull for words; the Lord requireth thee but to doe it in the beſt words thou canſt; onely let thy words be the true voice of thy heart, and thou maieſt bee ſure the Lord underſtandeth the meaning of thy heart. Let no objection drive thee off from the practice hereof, but doe it ſo, as thine owne conſcience may witneſſe with thee, that thou haſt done it in the beſt manner thou canſt. Now that it is a dutie neceſſarily required, theſe Scriptures plainely ſhew, *Hoſ.* 14.2,3, 4. *Pro.* 28.13. *Lev.* 16.21. & 26. 40,51. *Iob* 33.27,28. *Pſal.* 32.5. *Ier.*

The proſes.

*Ier.*3.12. *Mat.*3.6. *Acts* 19. 18. *Dan.*9. *Neh.*9.2. *Rom.*10.10. 1 *Cor.*11. 1 *Ioh.*1.8,9. This is the second dutie.

3. Thirdly, thou must seek godly sorrow, & not give over, till thou feele thy heart melt within thee.

The third thing thou must labour for distinctly, is to conceive true *mourning* and *sorrow* for these things thus confessed. This is that *sacrifice* is so well pleasing to God, and this is every where in Scripture expressly required, and the promises fastned (divers of them) upon this condition, as these places manifestly shew, *Mat.*5.4. *Iam.*4.9. *Ioel* 2.12,13. *Zach.*12.12. *Isa.*1.16. *Psal.*31. 9,10. *Isa.*61.1,2,3. *Ier.* 50.4. *Ier.* 31.18,19. Now that thou maiest attaine unto softnesse of heart, I advise thee to take this course: Resolve with thy selfe to set some time apart, at least, once every day for this businesse; and when thou doest stand before the Lord with thy former mournful inditement, and while thou strivest to judge thy selfe, and

How it may bee attained.

and to keepe an aſſiſe upon thy owne ſoule, begge of God to give thee that *ſoft heart he promiſeth*, Ezech. 36. 26. begge it (I ſay) of God, but let thy prayers bee without limitation for the time. If the Lord heare thee not the firſt time, yet pray for it the next time againe, and ſo the third day, and ſo ſtill, till the Lord doe heare thee, and make thee feele thy heart to melt, and (if it may be) teares to trickle downe thy cheekes before the Lord; yea, put on this reſolution, that thou wilt never ſtand before the Lord for any requeſt while this courſe laſts, but thou wilt remember this Petition, to beſeech him to give thee ſecret ſorrow and ſenſible for thy ſinnes. It may be, the Lord will heare thee *at the firſt*, or in the beginning, while thou art *preparing thy ſelfe to ſpeake unto him*, or while thou calleſt upon him at the firſt or ſecond time; but yet if he doe not,

per-

perſiſt thou, thy ſuite is juſt; and *importunitie* will overcome the *Lord*: *and this very deſire to ſorrow being reſolute, is a degree of true godly ſorrow.* But yet that thou maieſt be ſure of it, give not over, til the *Lord* heare the letter of thy deſire, if it may bee. And withall ſtrive againſt the perplexities of *an unquiet heart*; feare not, but that time of the day which thou ſetteſt apart for religious duties, be as earneſt as thou canſt, and when that is done, goe chearefully about the workes of thy calling. Hang not down thy head like a bulruſh, as if thou muſt doe nothing elſe but ſigh & bemoane thy ſelfe, and ſhew a troubled mind in all things: even the freer and readier thy mind is, the more fit thy heart will be for this or other holy employments.

And further know, that the uſe of this Catalogue is not for ever, nor do I require this ſpeciall mourning al the dayes of thy life,

life, but in this caſe of firſt repentance, by which the body of ſinne may be removed. Therefore thou oughteſt ſo long to uſe the Catalogue of thy confeſſion of ſinnes, till thou feele in ſome meaſure this ſorrow and melting of heart, which when thou haſt attained, either ſooner or later, then addreſſe thy ſelfe to the fourth rule.

4. Fourthly, thou muſt then lay hold upon the promiſes diſtinctly.

The fourth rule concernes the *application of the promiſes*, eſpecially the Promiſes of two ſorts. Firſt, ſuch as ſhew that God hath given *Ieſus Chriſt to make ſatisfaction* for the ſinnes of men: and then in ſpeciall, ſuch promiſes as ſhew, that through the merit of Chriſt, hee that hath thus confeſſed and felt ſorrow for his ſin, ſhall be received to favour. Now for this purpoſe, thou muſt get thee a diſtinct Catalogue of promiſes made to ſuch as confeſſe their ſinnes with ſorrow and mourning, and in them thou

Two ſorts of promiſes

How this may be done.

ſhalt ſee moſt plainly unto how much riches and treaſure this entrance unto godlineſſe hath brought thee. For the condition of the Promiſes being already formed in thee by this grace of God, thou maiſt ſafely aſſure thy ſoule of ſo much favour from God *in particular*, as is *expreſly contained in thoſe promiſes*. Marke it, thou as yet dar'ſt not claime all the prerogatives or good things contained in any Promiſes in Scripture, yet thou mai'ſt ſafely lay up as treaſure, ſo much as the Promiſes that concerne confeſſion and godly ſorrow doe aſſure and eſtate upon thee, and ſo thou ſhalt finde that thou haſt right in *Chriſt* already for great and rich favours, and maiſt ſhew Gods expreſſe Word to warrant thy claime; as for example, God hath aſſured thee,

Note.

I. A taſte of the particular happineſſe of ſuch as have gone ſomeſtarre.

Firſt, that thou ſhalt not bee damned, thou maiſt reſt upon it, theſe be plaine Scriptures, 1 *Cor.*

11.

11.13,32. *Iob* 13.18,19.

Secondly, that God will have mercy upon thee, and love thee freely, and take away his anger from thee, *Prov.*28.13. *Ioel* 2. 12,13. *Hoſ.* 14. 3,4. *Ierem.*31. 18,19,20. 2.

Thirdly, that all thy ſinnes are forgiven thee, 1 *Ioh.*1.7,9. *Zach.* 12.10. and ſo forward to the 2. verſe of the 13. Chapter. 3.

Fourthly, that God is at peace, and reconciled, and that thou haſt a free right unto his Word, and ſhalt finde his preſence in his Word, *Iſaiah* 57.15,16,17, 18. 4.

Fiftly, that God will now henceforth heale the nature of thy ſinfulneſſe, *Hoſ.*14.3,4. 5.

I doe but inſtance in theſe few particulars; but I could wiſh thee to make thee a full Catalogue, and write out the words *verbatim*, and learne them without booke, or at leaſt ſtudy them ſoundly to underſtād them. And

for thy eaſe have I ſet downe the chiefe places of Scripture as they lye in order.

*Levit.*26.41,42,44.
2 *Kings* 22.19,20.
Iob 33.27,28.
*Pſal.*32.5. and 51.17.
*Prov.*28.13.
Iſaiah 57.15,16,17,18. and 61.1,2,3.
*Ierem.*31.18,19,20.
*Zach.*12.10. and ſo forward to the ſecond verſe of Chap. 13.
*Hoſea.*14.3,4,5,6.
*Matth.*5.6.
1 *Cor.* 11.31,32.
*Iam.*4.9,10.

How theſe promiſes are to be uſed.

Now when thou haſt written out theſe Promiſes, and doeſt underſtand the meaning of them, then carry them into Gods preſence, as thou diddeſt the Catalogue of ſinnes, and now beſeech God, for Ieſus Chriſts ſake, to incline thy heart to beleeve theſe promiſes of Grace; and to this

this end pray unto God from time to time, till the Lord bee pleaſed to let thee feel life in the Promiſes, or a cleare perſwaſion; and withall, beſeech GOD by the Spirit of promiſe from heaven, to ſeale up thy intereſt herein; and if thou feele the joyes of the holy Ghoſt fall upon thee in any of theſe promiſes, O happy man that ever thou waſt borne to ſuch a rich eſtate. I ſay the ſame of this ſenſible life in the promiſes, that I did before of godly ſorrow: It may bee, the Lord will heare thee at the firſt; if not, perſiſt thou to begge this grace till thou obtaineſt it. Thou ſeeſt, forgiveneſſe of all thy ſins, which thou haſt confeſſed is promiſed thee, urge the Lord with moſt humble deprecation to heare thee for the pardon and forgiveneſſe of them, for the mediation ſake of Ieſus Chriſt and his merits, that ſits at his right hand, to make requeſt for poore

sinners that seeke mercy. Now when thou hast felt the Promises to bee any of them *spirit and life to thee*, then hast thou done this most glorious exercise, and thou hast cause to praise God all the dayes of thy life, and what thou shouldest afterwards doe, the Treatises following will shew thee; but for thy more cleare satisfaction, I will answer a question.

Quest. Thou wilt say, I could take comfort in this course, having done these things, but that I doubt whether my confession or sorrow bee right, or no. For I finde, that wicked men in Scripture have confessed their sinnes, and mourned too.

How we may know whether our confession be right.

Answ. Thou maist evidently try thy confession and sorrow, by these signes of difference.

First, wicked men have confessed their sinnes, and sorrowed, but both were *compelled*, whereas thine is voluntarily, and so a *free-*

will

will-offering.

Secondly, *Cain* and *Judas* confeſſed ſin, but it was *not all ſorts of ſinne*, but onely the capitall crimes knowne by them, by which they had ſhamed and undone themſelves. 2.

Thirdly, the ſorrowes of wicked men were *more for the puniſhment, then for the ſinne*; nor did they ſorrow for *all ſorts of ſinne*, but for the ſinnes before deſcribed. 3.

Fourthly, their confeſſion and ſorrowes were *not joyned with an unfained deſire to forſake ſinne*; wheras this is an infallible ſigne of true repentance, when a man can as *heartily deſire that he might never commit ſinne, as heartily* (I ſay) *deſire it, as he would that God ſhould never impute it.* When a man can ſay before the Lord, that there is no ſinne, but hee doth as unfainedly deſire God to give him ſtrength to leave it and forſake it, as hee doth deſire 4. Note this well.

that God ſhould forgive him, and not plague him for it: I ſay this is ſuch a ſigne, as was never found in a wicked man in any age of the world.

Fifthly, the confeſſion and ſorrowes of the wicked were not joyned with any perſwaſion of Gods goodneſſe, or any conſtant deſire to finde mercy with God in *Ieſus Chriſt*.

Thus have I ſhewed thee the directions, which concerne this firſt and moſt weightie buſineſſe that can concerne thee.

This direction concernes three ſorts of men.

There are three ſorts of men whom this direction concernes. Firſt, ſuch as never repented. Secondly, ſuch as though they have repented, yet have not the comfort and aſſurance of their repentances, who by following theſe directions, may make all out of doubt. Thirdly, ſuch as after calling fall into groſſe ſins: Theſe have need to recover themſelves by the helpe of theſe directions.

The

The Catalogue following may serve for other uses, besides this of a mans practice in his repentance at his first conversion, or after apostacy: For

Other uses of the Catalogue.

1. As in a small Map, a man may here see the sorts of sinne, and so may get knowledge quickly, what evill to avoid, which hitherto hee hath not taken notice of.

2. It it may serve before the Communion, for such as would make a generall survey of their sinnes, in discharge of that *examination* which the Apostle mentioneth, 1 *Cor.* 11. For howsoever this large Catalogue bee not of necessitie requisite to that examination, yet unto such as have leasure and fitnesse, it is profitable for their more abundant satisfaction.

To conclude, if any man that reads these presents, and is guiltie to himselfe, that hee hath hitherto taken no sound course about

The misery of such as will not be advised to take a sound course about their sinne.

bout his ſinnes, and yet will not be perſwaded to practiſe theſe directions: let him conſider, that ſo long as his ſinnes be unrepented on his part, and unremitted on Gods part, the *pollution* of all the ſins he ever committed, ſtill cleaves unto him; ſo as hee may juſtly with the Leper cry, *Vncleane, uncleane:* yea all his ſins are written, *as it were with a pen of iron* in Gods booke of remembrance, and that hee is a meere *ſtranger from all Gods promiſes*; and lives *without God*, and *without Chriſt in the world*, and that all he doth, even his *beſt workes, are abominable to God*, and that *ſeas of wrath* hang over his head, and unſpeakable *woe will be to him in the appearing of Ieſus Chriſt*, if hee prevent it not by ſound and ſpeedie repentance.

CHAP.

CHAP. III.

The division of Sinnes, and the Catalogue of sinnes against the whole Law.

ALl the sinnes mentioned and condemned in the Bible, may be cast into foure ranks. For they are,

Either *sinnes against the whole Law*, that is, such as may be committed against any of the Commandements. 1.

Or *sinnes against the first Table* of the Law. 2.

Or *sinnes against the second Table* of the Law. 3.

Or *sinnes against the Gospel.* 4.

The first sort of sinnes, are sins against the whole Law, and thus he sinneth that is conceived in sinne, *Psal.* 51.5. The first sort of sin. Original sinne.

That allowes not the good he doth, *Rom.* 7.15.

That doth the evill he hates, *vers.* 15.19.

That

That hath not goodneſſe dwelling in him, *ver.* 18.

That doth not the good hee would, *ver.* 19.

That hath evill preſent when he would doe good, *ver.* 21.

That hath a law in his members, rebelling againſt the law of his mind, *ver.* 23.

Ignorance. That hath not knowledge to doe good, *Ier.* 4. 22. *Hoſea* 4. 6. *Iſaiah* 1. 3.

This is aggravated,

1. If thou refuſe knowledge, and wilt not underſtand, *Iob* 21. 14. *Pſal.* 36. 4.

2. If thou walke not in the light, whileſt thou haſt the light, *Iohn* 12. 36.

3. If thou hate him that inſtructeth thee, *Amos.* 5. 10.

4. If thou detaine the truth for the love thou beareſt to wickedneſſe, *Rom.* 1. 18.

5. That will not underſtand, though the foundation of the earth be mooved. *Pſalme* 82. 5.

That

That hath preſent occaſion to doe good, and yet puts it off, though but till the morrow, *Pro.* 3.28. Procraſtination.

That ſeeketh his owne glory, *Prov.* 25. 27. Vaine-glory.

That boaſteth of a falſe gift, *Prov.*25.14.

That praiſeth himſelfe, *Prov.* 27. 2.

That is pure in his owne eyes, being not waſhed from his filthineſſe, *Pro.*30.12.

That cauſeth others to goe aſtray, eſpecially the righteous, *Prov.*28. 10.

That calles evill good, or good evill; or puts light for darkeneſſe, or darkeneſſe for light; or that puts bitter for ſweete, or ſweete for bitter, *Iſaiah* 5.20.

That changeth the ordinances, or addeth to Gods Word, or diminiſheth ought from it, *Iſa.* 24. 5. *Deut.*4.2. *Prov.*30.6.

That protects or defends others in ſinne, *Ier.*44.15.

That

Securitie. That ſits ſtill, and is at reſt in ſinne, *Zach.*1.11. And conſiders not that God remembers his wickedneſſe, *Hoſea.* 7. 2. and is without feare of Gods judgements, *Prov.*28.14. 1 *Theſſ.* 5.3.

Incorrigibleneſſe. That receiveth not correction, but proudly hardneth his heart, and is wilfull in evill, *Ier.*5.23. *Ezec.*7.10. *Heb.*3.15,16.

Carnall feares. That feares reproach for well-doing, *Iſaiah* 51.7. or feares the diſpleaſure of God for breaking mans traditions, *Mat.*15.2,9. or in things indifferent, makes conſcience of ſinne, where there is no ſin, *Rom.*14.

Hypocriſie That doth his worke to bee ſeene of men, *Math.*6. and 23.

That hath the forme of godlineſſe, but denyeth the power of it, 2 *Tim.*3.5.

Selfe-love. That is a lover of himſelfe, 2 *Tim.* 3. 2.

Lukewarmneſſe. That is neither hot nor cold, *Rev.*3.15.

That

That doth not good with a joyfull heart, *Deut.* 28.47. Vnchearefulneſſe.

That eſteemes the way of the multitude, *Exod.* 23.2.

That is not circumſpect, but fooliſh and raſh, and ruſheth upon things without knowledge or counſell, or conſideration of opportunities, circumſtances, meanes or end, *Epheſ.* 5.15. *Pro.* 15.22. *Ier.* 8.6. Inconſideration.

That is childiſh or unconſtant, *Epheſ.* 4.14. as he is, Inconſtancy.

1. That is carried about with every wind of doctrine.

2. That hath a divided heart, *Hoſ.* 10.2.

3. That is mutable in his affection to godlineſſe, *Gal.* 4.

4. That falleth away from the truth, or goeth backe, *Ier.* 15.6. *Hoſ.* 6.4. *Iſai* 1.4.

Hitherto of the ſinnes againſt the whole Law.

CHAP.

CHAP. II.

The division of the sinnes against the first Table: and the sorts of sinnes against Gods nature.

THe sinnes against God, forbidden in the first Table of the Law, are of foure sorts.

1. Some against his nature.

2. Some against the meanes of his worship.

3. Some against the manner of his worship.

4. Some against the time of his worship.

For the first, the sinnes against the nature of God, are of two sorts.

1. Some more unusuall and personall.

2. Some more usuall and naturall.

The more unusuall sinnes are such, as are not found amongst Christians,

Christians, except it bee in such persons onely, as are most monstrously vile, such as are,

1. *Blasphemie*, to reproach God.

2. *Idolatrie*, to worship the creature.

3. *Witchcraft*, or the service of the Divell.

4. *Atheisme*, to defend there is no God, or to desire constantly there were no God.

5. That matchlesse *Pride*, for a man to say he is God, or to exalt himselfe above all that is called God.

6. *Heresie*, to hold after conviction, errors against the foundation of Religion.

7. The inward hatred and loathing of God. It shall suffice to have thus touched these sins.

The more usuall sins, and such as are found in the most men by nature, are such as these.

That naturall *Atheisme*, of which he is guiltie, 1.

1. That

1. Naturall Atheisme

1. That cuſtomarily ſpends his time without God in the world, *Epheſ.*2.12.

2. That conceives Atheiſticall thoughts; and of ſuch thoughts he is guiltie,

That inwardly reaſoneth, whether there be a GOD, to which his heart inclineth, *Pſal.* 14.1.

That ſaith or thinketh, God will neither doe good or evill, or that he neither ſeeth or regardeth, *Iſa.*29.15,16. *Zeph.*1.12. *Ezech.*9.9. *Iob* 22.13.

That ſaith or thinketh, there is no profit in ſerving the Almightie, *Iob* 21.14. and 22.17.

That in affliction ſaith or thinketh, it is impoſſible to bee delivered, 2 *King.*7.2.

That hath inward boylings, about ſuch things as God ſheweth not reaſon of, *Iob* 33.13.

That conceiveth rebellious thoughts about the decrees or providence of God, *Rom.*9.

Thus

Thus of naturall *Atheiſme.*

2. Epicuriſme

The ſecond ſin is *Epicuriſme*, which is ſhewed,

By fulneſſe of bread, and idleneſſe, *Ezech.*16.49. *Phil.*3.19.

By living in pleaſure, *Eccl.*11.9. *Iames* 5.5.

By vanitie and ſtrangeneſſe of apparell, *Iſa.*3. *Zeph.*1.8.

3. Defects.

The third ſinne, in the defect of thoſe graces, by which wee ſhould cleave unto God; and that alſo when we want that life of them ſhould be in us; ſuch are the defects of the warmth of the knowledge, love and feare of God, and of our joying and truſting in God, *Pſal.*36.1. *Zeph.*3.2. *Prov.*30.1,2. *Rom.*7. Theſe defects are the worſe, by reaſon of our impotency and extreme indiſpoſition to ſeeke to mend thoſe things. And therefore it is an aggravation of any of theſe defects, that men do not *ſtirre up themſelves to take hold of God*, Iſa.64.7.

Fourthly,

4. Misplacing our affections.

Fourthly, the misplacing of our affections, in setting them upon earthly things, employing our confidence, feare, joy, or love upon the world, and the things thereof, whereby our hearts are any way alienated from God, *Ier.* 17.5. *Isai.* 51.7. 1 *Ioh.* 2.15. *Mat.* 6.

5. 4. Sorts of pride.

Fiftly, *Pride*: and there is a foure-fold pride:

1. *Arrogancie*, shewed

By high lookes, or indignation of spirit, *Isaiah.* 10. 12. and 16. 6.

By feareleſneſſe of a fall in prosperitie, and that boasting hopefulneſſe in a broken estate, *Psal.* 30. 6. *Isai.* 9. 10. *Obad.* 3.

2. The pride of life, which hath in it the secret lifting up of the heart, & glorying in friends, money, meanes, houses, riches, beauty, or the like, 1 *Iohn* 2. 17. 2 *Kings* 20. 3. with 2. *Chron.* 32. 25.

3. The pride of gifts, expreſt,

By

By great thoughts of our ſelves, being wiſe in our ſelves, *Rom.*12.16.

By fretting with envie at the gifts and reſpects of others, *Num.*12.2,8,9.

By being over-confident of our owne innocency, *Iob* 34. 5,6.

By deſiring to prie into the ſecret things of God, being not content with things revealed, *Deut.*29 vlt. *Rom.*12.3.

4. Pride in ſinning, and ſo he is guilty,

That dare commit great evils againſt his knowledge,

That ſeemes wiſe in maintaining ſinne, *Prov.*3.7. *Pſal.*52.7.

That hardens his heart againſt repentance, 1 *Sam.*15. 22, 23. *Numb.*15.30,31. *Ierem.*16.12. *Iob* 34.37.

That ſinnes with affectation, that glories in it, as he that takes a pride in drunkenneſſe, *Iſai.*28. 1,3.

That

That frets becauſe hee is croſt in ſinne, *Prov.* 19.3. And thus of Pride.

6. How many waies men ſinne against Gods mercy.

The ſixt ſinne is the neglect of Gods mercy: and this is the more grievous offence, becauſe mercy is the moſt eminent attribute of God. For the ſinnes of this kind, worlds of men are damned in hell, *John* 3.19.

And againſt Gods mercy hee offends,

That askes wherein God hath loved him? *Mal.* 1.2.

That abuſeth Gods bleſſings, *Hoſ.* 10.1. & 11.3,4.

That obſerves not the mercy of God in his providence, *Hoſea* 2.8.

That in adverſitie ſaith, God cares not for him, or hath paſſed over his judgements, or hath forſaken him, *Iſaiah* 40.28. and 49.14.

That enquireth not after God, *Zeph.* 1.6.

That beleeves not Gods promiſes,

miſes, through neglect or deſpaire.

That bleſſed his heart againſt Gods threatnings, *Deut.*29.19.

That forſakes his owne mercy, by truſting to lying vanities, *Ionah* 2.8.

That ſcoffes at the ſignes of Gods mercy, *Iſa.*7.12,13.

That ſacrificeth to his owne net, aſcribing the praiſe to himſelfe, *Hab.*1.16.

That ſeekes not to God in his diſtreſſe, 2 *Chron.*16.12.

That ſayes God cannot deliver, 2 *King.*6.33. and 7.2.

That anſwers not when God calls, *Iſa.*50.2.

That limits God, *Pſal.* 78.41.

That hath a ſpirit of bitterneſſe through diſcontent, *Hoſea* 12.14.

That diſhonours God by his evill life, *Rom.*2.24.

Thus of the ſins againſt Gods mercy.

The ſeventh ſinne is reſorting to 7.

to witches, *Isai.*8.19,20. *Levit.* 20.6. *Deut.*18.11.

8. Eightly, he offends, that disregards Gods workes; *Isaiah* 5. 12.

9. Ninthly, that lies against God, having professed to have God to be his God, *Isa.*29.13. And so he doth,

That oppoſeth the truth, and objects against it.

That performes not what hee promiſed in his ſickneſſe, or adverſitie, or at the Sacraments.

That falleth away from the truth.

10. Offences against the feare of God.

Tenthly, that feares not God, or not in a right manner: and ſo he ſinneth,

That feares God onely for reward, *Iob* 1.9.

That feareth God only becauſe of puniſhment, *Hoſ.*3.5.

That is not afraid of Gods preſence, or threatnings, *Pſalme* 36.1,2. *Iſaiah* 66.1. *Ierem.*6. 10.

That

That comforts not men in miſerie, *Iob* 6.14.

That meddles with changers, or the ſeditious, *Prov.* 24.21.

That in matter of ſinne is wiſe in his owne eies, and will not depart from iniquitie, *Prov.* 3.7.

That ſins, becauſe God doth forbeare to puniſh, *Eccleſ.* 8.13. *Pſalme* 50.19,21.

That feares the ſignes of Heaven, *Ier.* 10.2.

That findes an hardneſſe of heart againſt Gods feare, *Iſaiah* 63.17.

Thus of the ſinnes againſt the feare of God.

Eleventhly, That truſts not in God, and ſo he offends,

II. Offences againſt the truſt in God.

That asketh not counſell of God, *Iſa.* 31.1. and 30.1,2. but uſeth carnall helpes.

That ſaith, There is no hope, *Ierem.* 3.23.

That truſts in man, and makes fleſh his arme, *Ierem.* 17.5.

That puts his confidence in his

wealth, *Prov.*10.15. *Iob* 31.24.

That leanes to his owne underſtanding, *Prov.*3.5.

That drawes not neere unto God in adverſitie, *Zeph.*3.2.

That impatiently deſireth death, *Iob* 7.15.

Thus of the ſins againſt truſt in *God.*

12. Twelfthly, That neglects communion with the godly: he hath not God for his God, that is, not joyned to Gods people: and this is aggravated againſt him,

That in contempt of godlineſſe goeth in the company of the wicked, *Iob* 34.8,9.

That reproacheth Gods people, *Pſal.*74.10.18. *Iſa.*57.3,4.

That accounts the godly as ſignes and wonders, *Eſay* 8.18.

That rejoyces in their diſgraces, *Ezech.*25.6.

That forſakes their fellowſhip, either through careleſneſſe and apoſtacy, *Heb.*10.25. or through ſchiſme, *Iſa.*65.2,5.

That

That for malice perſecutes them, or caſts them out of the Church, *Iſa.*66.5.

And thus of the ſinnes againſt the nature of God.

CHAP. V.

Shewing how men offend againſt the meanes of Gods worſhip.

THe ſins againſt the meanes of Gods worſhip follow, and theſe are of three ſorts.

1. Not worſhipping.
2. Will-worſhipping.
3. Idoll worſhipping.

For the firſt, he offends in generall,

That worſhips not God. *Zach.* 14.17. 1. Not worſhipping.

That cals not upon the name of the Lord, *Pſa.* 14.4. *Iſa.*64.7.

That comes not to the Church, 2 *Chron.*29.6,7.

That prayes not in his family, *Ier.*10.25.

That receiveth not the Preachers of the Goſpel, *Matthew* 10.14.

The aggravations.

The aggravations are, when a man is ſo far from worſhipping aright,

That hee offers the blind and the lame for the maintenance of Gods ſervice, *Mal.*1.8,14.

That hee devours things ſanctified, that ſhould be employed for the furtherance of Gods ſervice, *Prov.*20.25.

That forbids Gods faithfull Miniſters to preach in the name of Chriſt, *Act.*4.17. 1 *Theſ.*2.16.

That diſſwades men from Gods worſhip, upon pretence that it is either polluted, *Mal.*1. 7,12,13.or vaine, *Mal.*3.14.

That is wayward, or never pleaſed with all, or any part of Gods worſhip, or the meanes thereof, *Mat.*11.16.

Thus of ſinnes of irreligiouſneſſe,

neſſe or not worſhipping.

Will-worſhip followes, and ſo he offends.

2. Will-worſhip.

1. That deviſeth any thing of himſelfe, to the intent to ſerve God by it, *Num.*15.28,29.

2. That ſerves God for cuſtome, or after the old manner, making the example of Fathers, or forefathers the rule of his ſervice, 2 *King.*17.34. *Ier.*9.13,14. *Amos* 2.4. 1 *Pet.*1.18.

3. That feares God after the precepts of men, *Iſa.*29.13.

4. That being not a Miniſter, doth the worke of a Miniſter, upon pretence of neceſſitie or devotion, 1 *Chron.*26.16.

5. That urgeth the leſſer things of the Law, and neglects the greater, *Mat.*23.23.

The aggravations are,

The aggravations.

To urge mens traditions with opinion of neceſſitie, and with neglect of Gods Law, *Matthew* 15 2,3,9.

To deſire to bee taught vaine

things, *Isa.*30.9,10,11.

To borrow rites and observations from the professed enemies of God, to adde them as parts of Gods worship, 2 *Kings* 17.34. *Deut.*12.3,4,13. *Ezech.* 11.12.

3. The worshipping.

Idoll worship followes, and so men offend, either first inwardly, or secondly outwardly.

Inwardly he offends, that conceives of God in the likenesse of any thing created, and manifests his offence. If he direct his worship to that likenesse, Comm. 2. *Acts* 17.16. 1 *John* 2.23.

Outwardly, he offends,

That makes an Image to resemble God by it, *Deut.*4.12.15 *Esay* 40.18.

That useth any gesture of love and reverence unto such Images, by whomsoever made, *Hos.*13.2.

That mentions the names of Idols, either by way of swearing or apologie, *Exod.*23.13.

That is present at the Idolatrous

trous feaſts, and therefore hee much more offends that is preſent at the ſervice of the idoll, 1 *Cor.* 10.21,22. *Exod.* 34. 15. *Pſal.* 106.28.

That worſhippeth the Image, or God in the Image, Comm. 2. *Exod.* 32. *Iudg.* 17.3.

Thus of the ſinnes againſt the meanes of Gods worſhip.

CHAP. VI.

Shewing how many wayes men ſinne againſt the holy manner of Gods worſhip.

THe ſins againſt the manner of Gods worſhip follow.

And becauſe it were tedious to reckon up the ſeverall ſinnes againſt each part of Gods worſhip, becauſe in divers things the ſame offences may be committed againſt any one of the parts of Gods ſervice: Therefore I

will briefely touch the generall waies of offending in the manner of any worship of God, and then more specially reckon the sins against those parts of Gods worship, that are most usuall and ordinarie.

Sins in any part of Gods worship.

It is an offence in any service due to God, to serve him

Hypocritically; in shew and not in deed, *Isa.*29.13.

Without repentance: to bring the love of any sinne to any part of his service, *Esay.*1.15.

Without delight and willingnesse, *Iosh.*24.15.

Without constancy: to serve him but by fits, *Hosea* 6.4.

Without consideration or reverence, *Eccl.*5.1,2.

Thus in generall.

In particular,

1. Sinnes in hearing.

1. Hee offends in hearing the Word,

That is unteachable, *Isa.* 28. 9,10,11.

That hath idols in his heart through

through lust, or malice, or covetousnesse, *Ezechiel* 14. 7. *Iames* 1.21.

That heares without attention, and comes for custome sake, *Eccl.*5.1. *Ezec.*33.31,32.

That is not a doer of the word, *Mat.*7.26.

2. He offends in Prayer,

2. Sinnes in Prayer.

That prayes not at all times, or with perseverance in prayer, *Iob* 27.10. *Luke* 18.1.

That prayes without understanding, or power of the Spirit, 1 *Cor.* 14.15.

That delights not in the Almightie, *Iob.*22.26.

That regards wickednesse in his heart, *Psal.*66.18. *Prov.*21. 27. *Esay* 1.15,16.

That doubts and wavers, or is discontented upon false surmises that God heareth him not, *Iames* 1.5,6. *Mal.*2.13.

3. He offends in the Sacrament of the Lords Supper,

3. Sins about the Sacraments of the Lords Supper.

That discernes not the Lords

Body, 1 *Cor.*11.29.

That examines not himselfe before hee eates of that Bread, and drinkes of that Cup, refusing to judge himself for known offences, 1 *Cor.*11.28.

That beleeves not the operation of God, *Col.*2.12.

That reconciles not himselfe to such as hee hath offended by trespassing against them. *Mat.*5.

That despiseth the Church and people of God, 1 *Cor.*11.22.

4. About swearing.

4. He offends in swearing,

That sweares by that which is no God, *Ier.*5.

That sweares in common talke and feares not an oath, *Ier.*23.10. *Mat.*5.34. *Eccl.*9.2.

That sweares falsely, *Zach.*5.4.

That loves false oathes, *Zach.* 8.17.

CHAP.

CHAP. VII.

Which shewes how men offend in breaking the Sabbath.

HItherto of the sinnes against the meanes and manner of Gods worship, the time of Gods worship followes, which is principally the Sabbath.

Now sinnes against the Sabbath are either more secretly, or more openly.

More secretly he offends,

More secret offences against the Sabbath.

That remembers not the Sabbath Day before it come, to unloade his heart of worldly cares and businesse, Comm. 4.

That longs to have the Sabbath over past, *Amos* 8.5.

That spends the day in idlenes.

That flourisheth not according to the blessings of God, in respect of the meanes of the Sabbath Day, *Psal.* 92. the title, with *vers.* 13, 14.

That

That honours not the Sabbath with delight to do Gods worke on that day, *Esay* 58.13.

That is unwilling to be informed concerning the authoritie and service of the Sabbath. This is to hide his eyes from the Sabbath, as the phrase is, *Ezech.*22. 26.

The open breaches.

More openly he offends,

That omits publike or private duties, or comes in too late, or goes out too soone, *Ezech.* 46. 10. *Psal.*92. the title with *verse* 2. *Levit.*23.3.

That doth any manner of worke on that day, *Exod.* 20. 10, 11. and 31.15.

And thus he offends,

That sels wares, *Nehe.*10.31. and 13.15,20.

That carries burthens, *Nehem.* 13.15,19. *Ier.*17.21.

That travels abroad, *Exodus* 16.29.

Yea, he offends,

That works in harvest on that day,

day, *Exod.* 34.22. *Neh.* 14.15.

That workes, upon pretence it is a light worke, *Exod.* 16.27, 28. and 35. 2, 3. *Numb.* 15. 32. *Mat.* 12.1, &c.

That employes his cattell or ſervants, though he worke not himſelfe, *Exod.* 23.12.

That finds his pleaſures, that is, that uſeth recreations, *Eſay* 58.13.

That having power, reformes not the abuſes of others againſt the Sabbath, *Neh.* 13. *Ier.* 17.

The aggravation is, to doe any of theſe things preſumptuouſly.

CHAP.

CHAP. VIII.

The division of the sins against the second Table; and how men offend in the Family, Church, or Common-wealth.

HItherto of sinnes against God.

The sinnes against man are to be considered, either more specially, or more generally.

More specially we offend against others, in respect of that relation wherein we stand as superiours, or inferiours to them; and so men offend,

The sianes.

1. In the Family.
2. In the Common-wealth.
3. In the Church.

In the Family,

1. The wife offends,

I. Of wives.

That is not subject to her husband, or not in every thing, *Eph.* 5.22, 24. *Col.* 3.18.

That is wastefull, *Prov.* 14.1.

That

That is froward, *Prov.* 21. 9, 10.

That is idle, *Prov.* 31. 13.

2. The husband offends, 2. Of husbands.

That loves not his wife, *Eph.* 5. 23.

That dwels not with her as a man of knowledge, 1 *Pet.* 3. 7.

3. The child offends, 3. Of children.

That disobeyes his parents, *Rom.* 1. 30. *Tit.* 1. 6. *Eph.* 6. 1

That useth any unreverent behaviour, or any way sets light by them, Commandement 5. *Ezech.* 22. 7

That receiveth not rebuke or correction with submission and reverence, *Prov.* 13. 1. *Heb.* 12. 9.

That relieves not his parents in their wants, *Mat.* 15. 6.

The aggravations are, The aggravations.

To despise their instructions, *Prov.* 15. 5.

To discover their infirmities, *Gen.* 9. 22.

To despise their infirmities, either

ther for deformitie or infirmitie, *Pro.*23.22.

To ſhame them, or grieve them, *Prov.*28.7.and 27.11. and 10.1.

To mocke them, *Prov.*30.17.

To curſe them, *Prov.*20.20. and 30.11. *Exod.*21.17.

To ſmite them, *Exod.* 21.15.

To waſte their eſtates, or chaſe them away from him, *Prov.* 19. 29.

4. Of Parents

4. The Parents offend,

In generall, that bring not up their children in nurture and inſtruction of the Lord, *Eph.*6.4.

In particular,

That reſtraine not ſin in them, 1 *Sam.*3.13.

That correct them not, but leave them to themſelves, *Prov.* 22.15.and 23.13.and 29.15.

To provoke them to wrath by immoderate correction, or rebuke, or intemperate ſpeeches, *Epheſ.*6.4.

That provide not for them in their

their callings, or outward estates, or marriage, 1 *Tim.*5.8.

5. Servants offend, 5. Of servants.

That are idle and slothfull.

That are disorderly, as

Without reverence and feare.

Without singlenesse of heart, not as unto Christ.

With eye-service, as men-pleasers.

Grudgingly, and not from the heart, *Eph.*6.5,6,7,8.

That are unfaithfull, and shew it either by purloyning, *Tit.*2.10. or by carelesnesse, when they are such as cannot bee trusted in any businesse, *Pro.*13.17.

The aggravations are, The aggravations.

To answer againe, *Tit.*2.9. or out of contempt or sullennesse, not to answer, *Prov.*29.19. *Iob* 19.16.

To runaway, *Philem.*

Through pride and folly to seeke to rule, *Prov.*19.10. and 30.22.

6. Masters offend, 6. Of Masters

That

That entertaine wicked servants, *Psal.* 101.

That governe their family negligently, 1 *Tim.* 3.4.

That with-hold what is just and equall, in diet, wages, encouragement, &c. *Col.* 4.1. *Iam.* 5.4.

That use indiscreete and immoderate threatning, *Eph.* 6.9.

Thus of the offences in the Family.

In the Common-wealth.

1. Of Subjects.

1. Subjects offend,

That speake evill of their Rulers, *Exod.* 22.28. *Eccles.* 10. ult.

That are disobedient to them, *Rom.* 13

That pay not tribute nor custome, *Rom.* 13.

That rebell, or are seditious, 2 *Tim.* 3.4.

2. Of Magistrates.

2. Magistrates offend,

That oppresse the people by exactions, or otherwise, *Pro.* 28. 15. *Ezech.* 45.9.

That make unjust lawes, or execute not just lawes, *Isa.* 10.1.

Ier.

*Ier.*5.1. *Mich.*3.9.

That are unrighteous in judgement, either by bribery, or lenitie, or rigour, or covetouſneſſe, or wreſting the Law, *Levit.* 19. 15.

In the Church.

1. The people offend,

That pay not for their tithes or contributions, *Mal.* 1.1 *Cor.*9 13,14. *Gal.*6.6.

That ſubject not themſelves, but diſobey them that have the overſight of them, *Heb.*13.17.

2. The Miniſters offend,

That preach not, or not conſtantly: but more of their ſinnes afterwards among the ſinnes againſt the ſoules of men.

1. Of hearers

2. Of Miniſters.

CHAP. IX.

Of the ſinnes againſt mans perſons.

THus of the ſins againſt man, conſidered more eſpecially.

More

More generally, man sinnes against man,

Either with consent of his wil: or without consent.

The sinnes with consent, are,

Either against the person of man:

Or the puritie of man:

Or the possessions and state of man:

Or the name and praise of man.

The sinnes against the persons of men, are,

Either against the whole person:

Or against their soules:

Or against their bodies.

The sinnes against the persons of men generally considered, are,

Either by omission:

Or by commission.

1. By omission he offends,

1. By omission.

That pitties not the afflicted, *Iob* 6.14.

That relieves not the afflicted, 1 *Iohn* 3.17. *Mat.* 25. *Iob* 31.19.

That

That is implacable, and will not forgive, *Rom.*2.19. *Iames* 2. 13.

The aggravations are,

The aggravations.

To proteſſe to take no charge of his brother, *Gen.*4.9.

To ſtop his eares at the cry of the poore, *Prov.*21.13.

To eſtrange our ſelves from the very ſervants of God in their miſerie, *Pſalme* 38.11.

2. By commiſſion, men ſinne, either outwardly, or inwardly.

2. By commiſſion.

Inwardly he offends,

1. That envies his neighbour, *Gal.*5.21. either

1. Envie.

For his wealth, *Gen.*26.14.

For his reſpect with others, *Gen.*37.11.

For his gifts, *Numb.*11.27, 28,29. 1 *Cor.*3.3.

The aggravations are,

So to envie others, as to deſire their reſtraint, *Numb.* 11.

To envy the very wicked, eſpecially ſo, as to deſire to partake of their delights, *Pro.*24.1.

2. That

2. Anger.

2. That is angry unadviſedly, *Mat.*5.22.

The aggravations.

To be haſty to anger, *Eccleſ.* 7.9. *Pro.*14.17,29.

To continue long in anger, *Amos* 1.11.

To rage, and to bee confident without feare or care, *Prov.* 14. 16.

To be incenſed againſt the ſervants of God, and ſtrive with them, *Iſa.*41.11.

To make friendſhip with the angry man, *Prov.*22.24,25.

3. Hatred.

3. That hates and is malicious, which ſinne is not avoided, though the perſon thou hateſt,

Be poore, *Iam.*2.6.

Bee infirme, and have many weakeneſſes, *Mat.*18.10.

Yea, though they ſinne, *Levit.* 19.17,18.

The aggravations are,

To increaſe in anger and hatred upon every occaſion, *Gen.*37.8. *Ezek.*25.15.

To

To wiſh a curſe to others, *Iob* 31.30.

To rejoyce at their deſtruction, *Prov.* 24.17. *Iob* 31.29.

To recompence evill, *Prov.* 24.29.

Not to bee ſatisfied with the trouble of thoſe whom hee purſueth, *Iob* 19.22.

That hates righteous men, and ſhewes it,

By wiſhing their evill, *Pſalme* 40.14.

By rejoycing at their hurt, *Pſal.* 35.26.

By gathering ſinfull ſurmiſes into his heart when he comes amongſt them, and then telling them when hee comes abroad, *Pſalme* 41.6.

By judging uncharitably of their afflictions, *Pſal.* 41.8.

Eſpecially, that hates them for this reaſon, becauſe their workes are better then his, 1 *Iohn* 3.12. and 2.11.

4. That vexeth himſelfe with worldly

4. Worldly ſorrow.

worldly ſorrow, and cauſes of diſtraction, *Pro.*17.22. 2 *Cor.* 7.10. and uſeth crying, *Epheſ.* 4.31.

The aggravations are,

To refuſe comfort, *Pſal.*77.2.

To wiſh his own death, *Num.* 14.2. *Iob* 3. *Ionah* 4.3.

Thus of the ſinnes internall.

Sinnes externall.

The externall ſinnes are,

Either in geſture,

Or in words:

Or in workes.

1. In geſture.

1. In geſture, men offend, by ſhaking of the head. ſharpening of the eyes, caſting downe of the countenance, putting out of the finger, gnaſhing of the teeth, *Iob* 16.4,9. *Eſa.*58. *Pſal.*35.19. and 37.12. and 5. *Gen.*4.5.

2. In words.

2. In words he offends, that ſpeakes evill of any man, *Tit.* 3. 2. *Mat.*5. whether it be

By cenſuring, *Rom.* 14.10. *Iam.*4.11. *Gal.*5.15.

Or by reviling or reproaching, *Matth.*5.

Or by any kind of piercing bitter words, *Prov.*12.18.

Yea it is an offence, to render reviling for reviling, 1 *Pet.*3.6.

To whiſper evill of others', though never ſo ſecretly, *Pſalme* 41.7.

To wreſt the words of others for evill, *Pſal.* 56.5.

The aggravations are,

The aggravations.

1. To ſpeake evill of dignity, *Iude* 8.

2. To reproach Gods ſervants, this is blaſphemy, *Coloſ.* 3.*verſe.* 8.and it is worſe when men teare their names, *Pſalme* 35.15. and it is increaſed, when men revile Gods Miniſters, 1 *Corin.*4.13. 2 *Kings* 2.23.

3. To curſe the deafe, or put a ſtumbling blocke before the blind, *Levit.*19.14.

4. To deride men in miſery, *Iob* 30.1.

5. To take a pleaſure in brawling and contention, *Iames* 4.1. *Pſal.* 52.4.

6. To have a mouth full of curſing and bitterneſſe, *Rom.* 3. 14. *Iames* 3.9. and an habit of frowardneſſe and perverſeneſſe of lips, *Prov.* 4. 24. and an unruly tongue that cannot bee tamed, *Iames* 3.8.

7. To boaſt of his miſchiefe herein, *Pſalme* 52.1.

8. To complaine of his neighbour in al places, and to be given to it, *Iames* 5.9.

Thus he offends in words.

3. In workes he offends,

3. In workes.

1. In generall, that practiſeth any way the hurt of the perſons of others, either by fraud or violence.

The aggravations of hurtfull practices are,

1. To adde affliction to the afflicted, *Pſalme* 96.26.

2. To deale unfaithfully with our friend, and to betray him, *Pſalme* 41.9.

3. To practice againſt the righteous, or any way to trouble them

them, *Pſal.*37.12,14. 2 *Theſ.*1. 6. and this receiveth increaſe of aggravation:

If thou practiſe againſt them becauſe they follow goodneſſe, *Pſalme* 38.29,30.

If thou wrong them, when thou haſt received good from them, *Pſal.*38.20. and the worſe, if thou doe it daily, *Pſal.*56.1.

If thou marke their ſteps, waiting for occaſion to bring evill upon them, *Pſal.*38.12. & 56.6.

If thou ſet on others to hurt them, out of delight, and with joy, *Ezech.*36.5.

If through diſſimulation thou privily betray them, *Gal.*2.4.

If thou abuſe them when they are dead, *Pſalme* 79.2.

2. In particular.

That is contentious, *Rom.*13. 13.

The aggravations are,

Through contentious to bee ſcandalous, *Gen.*13.7. 1 *Cor.* 6.1,4.

To ſow diſcord, *Prov.* 6. 14.

To fall at ſtrife without conſideration, eſpecially to bring others in troubles too. *Pro.* 17.14. *and* 20.3. & 26.17. & 19.19.

To oppreſſe the fatherleſſe in ſuites, *Iob* 31.21.

Thus of ſinnes againſt the whole perſon.

Sinnes againſt the body.

Sinnes againſt the body follow, and ſo men offend.

1. By fighting, and ſo he offends that any way woundeth or blemiſheth another, *Exod.* 21. 24. *Levit.* 24.19. *Exod.* 2.13,14. Whether he ſmiteth in ſcorne or in fury, 1 *Kings* 12. 24. Eſpecially, that hurts a woman with child, *Exod.* 21.22.

2. By murther, and ſo hee offends that takes away the life of another willingly.

The aggravations of murther are,

To kill father or mother, 1 *Timothy* 1.9.

To kill ones children, 2 *King.* 3.27.

3.27. though it were done for ſacrifice.

To kill Gods ſervants, *Hebr.* 11.37. *Revel.* 16.6.

To kill himſelfe.

Thus of offences againſt the body.

The ſinnes againſt the ſoule follow.

Sinnes againſt the ſoule.

Againſt the ſoule offend,

1. Miniſters: and ſo he that is ignorant, and cannot teach and warne the people of their ſinnes, *Eſay* 56.10. *Ezech.* 33.

That is prophane in his diſpoſition and life, *Ier.* 13.11,14.

That runnes before he be ſent, *Ier.* 23.21.

That is negligent in his calling, and uſeth not his gift, 1 *Tim.* 4.14.

That teacheth falſe doctrine, and prophecieth in *Baal*, *Ier.* 23. 13.

That preacheth peace to wicked men, and ſtrengtheneth them in their evill courſes, *Ezec.* 13.

18.22. *Ier.*23.14,15,17.

That teacheth unprofitably, doating about vaine queſtions, and ſtrife of words, uſing rayling or old wives fables, and prophane conceits, &c. or the like unprofitable matter, 1 *Tim.* 3.4,7. and 4.7. and 6.4.

That in his teaching diſgraceth and revileth the godly, *Ezech.* 13. 22. *Phil.* 3.2,18.

2. The people, who may bee guiltie of murthering either others or themſelves.

Others, and ſo he offends,

That ſuffereth his brother to ſinne, and doth not reprove him, *Levit.* 19.17.

That giveth offence and is a ſtumbling blocke to the weake, *Rom.* 14.3. 1 *Cor.* 10.32. *Matth.* 18.6.

That inſtructs not others when he may and ought.

That maketh or partaketh in any Schiſme in the Church, 1. *Cor.* 12.

2. Our

2. Our ſelves, and ſo hee offends,

That neglects Viſion, or the means of knowledge, and grace, *Hoſ.*4. 6.

That is ſubject to no ſetled Miniſtry, that hath itching eares, and ſeekes a heape of Teachers, 2 *Tim.*4.3.

That is wilfull in impenitency, *Ezech.*18.

That forſakes the fellowſhip of the Saints, *Heb.*10.25.

That refuſeth admonition, 2 *Chron.*16.10. *Pro.*29.1.

That reſiſteth the truth, 2 *Tim.* 3.8.

Thus of ſinnes againſt the perſons of men.

CHAP. X.

Shewing the ſinnes againſt Chaſtitie.

THe ſinnes againſt the purity of men follow, and are

either more groſſe or unuſuall, and againſt the light of nature, or elſe more uſuall.

The groſſe offences are,

1. Buggery, *Exod.*22.19.

2. Sodomitrie, *Rom.* 1. 27. 1 *Tim.*1.9,10.

3. Inceſt, *Levit.*18.

4. Polygamy, *Mal.*2.15.

5. The unnaturall filthineſſe of women one with another, *Rom.* 1.16.

6. Selfe-pollution, or the tranſgreſſion of *Onan*, *Gen.*38. 9.

7. The ſinnes about divorce: ſo hee offends,

That puts away his wife, and not for fornication, *Mat.*5.23.

That marrieth her that is unjuſtly divorced.

That marrieth himſelfe again, after he hath unjuſtly put away his wife, *Matt.*19.9.

8. Fornication, *Epheſ.*5.3.

9. Whoredome or adultery, 1 *Cor.*6.9. *Iude* 15.

The

The aggravations of whoredome are,

1. To force any to it, 2 *Sam.* 13.14.

2. That a man and his father should goe in unto a Maide, *Amos* 2.7.

3. To condemne it in others, and yet to commit it himselfe, *Rom.*2.22.

4. To entice others, *Gen.*39.7. *Prov.*2.16.

10. To marry the daughter of a strange god, *Mat.*2.11. *Nehe.* 13.27. 2 *Cor.*6.17.

The more usuall *sinnes* follow.

And so men offend either internally, or externally.

Internally he offends,

That hath impure thoughts, *Matth.*5.28. *Ephes.*2.3. 1 *Thes.* 4.5.

That hath inordinate affections, and burning lusts, *Colos.* 3.5.

Externally men offend,

1. In their ſenſes, as by impure lookes, *Iob* 31.1. *Matth.*5.27. 2 *Pet.*2.14.

2. In their geſtures, and ſo they are guiltie of chambering and wantonneſſe, *Rom.*13.13.

3. In their words, by filthy ſpeaking, *Col.*3.8.

4. By uſing the meanes, or occaſions of uncleanneſſe.

The meanes of uncleannesse.

And in reſpect of the meanes of uncleannieſſe he offends,

That makes light of the fornication of others, 1 *Corinth.*5.2. 2 *Pet.*2.7.

That keepeth company with fornicators, 1 *Cor.*5.9. *Prov.*7.25.

That gives himſelfe to eaſe and pleaſure, *Amos* 6.4,5,6. *Tit.* 1.12.

That uſeth lacivious dancing, *Zeph.*1.9. *Marke* 6.22.

That uſeth lacivious bookes or pictures, 1 *Theſſ.*5.22. 1 *Cor.* 15.23.

That having not the gift of continencie, doth not marry, 1 *Cor.*

1 *Cor.*7.2.

That diſpoſeth not his children in marriage, 1 *Cor.*7.37.

That ſorteth with wine-bibbers, and the riotous, *Pro.*23.20.

That is deſirous of dainties, or any way given to gluttony, *Pro.* 23.3. *Ier.*5.7,8.

That is given to pratling, or idle gadding from houſe to houſe, *Pro.*7.11. 1 *Tim.*5.13.

That uſeth whoriſh attire, or perfumes, *Pro.*7.10,16,17. *Zephaniah* 1.8.

That uſeth the attire of another ſexe, *Deut.*22.5.

That beguiles another in marriage by error of perſon, ſtate, or diſeaſe, or the like, *Gen.*29.25.

That marrieth without conſent of parents, *Gen.*26.34,35.

That is guilty of drunkenneſſe, or uſeth exceſſive drinking, 1. *Ret.*4.4.

The aggravations of drunkenneſſe, are,

To take a pride in it, *Eſay* 28.1.

To

To be mighty to drinke wine, *Esay* 5.22.

To continue long at it, *Esay* 5.11. *Prov.* 23.30.

To make others drunke, *Hab.* 2.15.

Thus of sinnes against *Chastity.*

CHAP. XI.

Shewing the sinnes against mans estate.

THe sins against the estates of men follow, and these are either internall, or externall.

Internall, and so he offends,

That is discontented with his estate, *Heb.* 13.5.

That is worldly, and distresseth himselfe with bootelesse cares about his estate, *Pro.* 15.17. *Mat.* 6.25,34. *Luk.* 21.34.

That delights not in his calling, *Pro.* 12.17.

That

That is covetous, and in love with the things of this world, *Eph.*5.5.1 *Tim.*6.10.1 *Ioh.*2.15.

The externall signes follow, and so men offend both by omission and commission.

By omission he offends,

That employes not the good things he hath, *Iames* 5.2,3.

That relieves not the poore, and so with-holdeth the good from the owner thereof, *Prov.*3.28.

The aggravations are,

To forsake the poore, *Iob* 20.19.

To hide his eyes from the poore. *Prov.*28.27.

That brings not foorth his corne to sell, *Prov.*11.26.

That detaines wages, *Deut.*24.14,15. *Levit.*19.13. *Iam.*5.4.

That payes not what hee hath borrowed, *Psal.*37.21.

That is idle, and neglects his calling, *Eccle.*4.5. And of this sinne he is guiltie also,

That

That with-draweth not his foot from his neighbours house, *Pro.*25.17. 1 *Tim.*5.13.

That is given to much sleepe, *Prov.*6.9,10.

That is slacke in businesse, *Prov.*10.4. and 15.19.

That neglects the opportunities of his calling, *Prov.*10.5.

The aggravations are,

To be pertinacious in the defence of it, *Prov.*26.16.

To bee a busie-body in other folkes matters, 2 *Thess.*3.11.

That is slothfull in the busines of others, *Prov.*26.

That provides not for his Family, 1 *Tim.*5.8.

Thus of sinnes of omission.

By commission he offends,

That steales, robbes, or pilfers, which is the sinne mentioned in the eighth Commandement.

That steales by consequent; as he doth,

That is an Vsurer, *Exod.*22. 25. *Levit.*25,36. *Deut.*23.19.

That

That is guiltie of oppreſſion, *Iob* 31.38,39. *Amos* 4.1. *Prov.* 4. 17. *Eſay* 5.8. and 30.12. eſpecially hee that loves oppreſſion, *Hoſea* 12.7. *Micha.* 2.9.

That uſeth fraud in buying and ſelling, in mete-yard, waight & meaſure, *Deut.* 25.13,14,15. and he is guiltie of this ſin alſo,

That ſelleth reffuſe, *Micha.* 6.

That maketh advantage of the povertie of others, *Levit.* 25.39, &c. *Prov.* 22.22.

That takes the Mill-ſtone to pledge, &c. *Deut.* 24.6,12.

That being a buyer, ſaith, It is naught, contrary to his owne judgement: and ſo likewiſe on the other ſide, that being a ſeller, doth commend it for good, when he knowes it is not ſo, *Proverbs* 20.14.

That uſeth any other fraud, though it be not in buying or ſelling, 1 *Theſſ.* 4.6.

And this ſinne of ſtealing, is to be extended further alſo, as,

1. To

1. To lesser stealths, as robbing of vineyards, or orchards, or corn in the field, *Deut.* 23.24,25.

2. To rash suretiship, *Prov.* 6. 1,2. and 22.26.

3. To extremities used in recovering our own rights, *Iob* 24. 3,4,9,10.

4. To not restoring of evill-gotten goods, *Ezech.* 33.15.

5. To remooving of Landmarkes, *Deut.* 19.14.

6. To living in unlawful callings, such as begging is, 2 *Thes.* 3.11.

7. To unthriftinesse, in following vaine persons, or spending prodigally on pleasures, or dyet, *Prov.* 12.11. and 21.17. and 22.26. and 23.26.

8. To the concealing of theft, *Prov.* 29.24.

9. To the Lordly usage of the borrower, *Prov.* 22.7.

The aggravations of the sinne of stealing, are,

To take from the poore, *Deut.* 24.

24.14. *Iob.*20.19.

To reprove it in others, and yet commit it himselfe, *Rom.*2.21.

To doe it under pretence of Religion, 2 *Cor.*11.20.

To oppresse strangers, or widdowes, or the fatherlesse, *Exod.* 22.21,22.

To blesse the covetous, *Ps.*10.3

To commit it in the place of Iudgement, by perverting of Iustice, or by extortion, *Ezek.* 22. 12. or by bribery, *Amos* 5.12. *Exod.*23. 8. or by refusing to doe Iustice. *Pro.*21.7.

To steale thy masters goods, *Tit.*2.10.

To steale consecrated things, by sacriledge or simony, *Mal.*3. 8. *Acts* 8.18,20.

To steale a man or maid, *Exo.* 22.16.

CHAP.

CHAP. XII.

THus of the ſinnes againſt mans good name.

The ſinnes againſt mens good name follow: and ſo men offend by omiſſion, or by commiſſion.

By omiſſion he offends,

That ſets not forth righteouſneſſe, *Prov.* 12.17.

That doth not cleare or deliver the afflicted, when hee may, *Gen.* 40.23.

That diſgraceth others, by forbearing their company without juſt cauſe, *Iob* 19.3,19. *Pſalme* 58.3.

That is unthankfull, 2 *Tim.* 3.2.

By commiſſion men offend, internally, or externally.

Internally he offends,

That deſpiſeth his neighbour in his thoughts, *Prov.* 14.21.

That diſdaines at the credit and praiſe of others, as the Phariſees did.

That

That thirſts after all occaſions of the contempt of others, *Iob* 34.7.

That is ſuſpicious and thinketh evill, 1 *Cor.*13.5.

Externally he offends,

1. In witneſſe-bearing; and ſo he offends, 1. In witnes-bearing.

That condemnes a man without witneſſe, *Dent.*19.15.

That beares falſe witneſſe.

That is fearefull to beare witneſſe to the truth, *Dent.*21.7,8.

That furthers the evill cauſes of wicked men, *Exod.*23.1.

2. In lying, *Revelation* 22.15. and the blame of this ſinne reacheth, 2. Lying.

To ſuch as uſe diſſimulation, *Gal.*2.13.

To ſuch as ſpeake untruth for feare, *Gen.* 38.2.

The aggravations of lying, are, The aggravations.

To love lyes, *Revelat.* 22.15. *Pſalme* 52.3.

To hate thoſe that thou haſte wronged.

wronged with thy lyes, *Prov.* 26. ult.

To breake promise, 2 *Tim.* 3. 3.

To preach falshoods, 1 *Cor.* 15. 15.

To say to men in distresse, There is no helpe, *Psal.* 3. 2. *Iob* 13. 14.

To colour sinne with pretence of Religion, *Marke* 12. 40.

3. Slandering

3. In slandering and evill reports, *Exod.* 23. 1. which is to be extended also to

Biting jests, *Ephes.* 5. 4.

2. To revealing of secret infirmities, *Pro.* 11. 13. and 20. 19.

3. To the carrying about of tales, *Lev.* 19. 16. *Prov.* 16. 28.

4. To the receiving and furthering of slanders, *Ier.* 20. 10.

5. To the wresting of mens words, or telling the truth of malice, 1 *Sam.* 22. 9, 10. *Psalme* 52. 1, 2.

The aggravations.

The aggravations of slander, are,

1. To encourage themselves in

in an evill matter, and to commune together about it, *Psalme* 64.5.

2. To boast of his wickednesse therein, *Psal.*52.1.

3. To slander the righteous, and quiet of the Land, *Psalme.*31,18. and 59.2. and 102. 8. and 35.10. and 83.3,5. and 4.2.

4. To raise an evill report of his Parents, *Gen.*9.22.

5. To fill the eares of Princes with clamour, *Hosea* 7.3.

6. To be a make-bate, or a rayler, 1 *Cor.*6.9. 2 *Tim.*3.3

4. In censuring and judging, *Iames* 2.4. 4. Censuring.

The aggravations are,

To search and pry for faults in others, that hee might censure them, *Psal.*64.9. *Prov.*16.27.

To doe it for things indifferent, *Rom.*14.

To censure small faults in others, and to bee guiltie of great offences himselfe. *Mat.*7

5. In vaine-glory, and minding 5. Vaine-glory.

too

too much our owne praiſes.

And ſo alſo he offends,

That boaſteth of a falſe gift, *Pro.*27.1.

That juſtifieth himſelfe overmuch, *Iob* 35.2.

That boaſts of to morrow, *Prov.*17.1.

That meaſures himſelfe by himſelfe, 2 *Cor.*10.12.

6. Flattery. 6. In flattery, *Pſal.*12.3. *Prov.* 27.14. and 26.26.

7. In juſtifying the wicked, *Prov.*17.15. and 24.24.

CHAP. XIII.

HItherto of the ſinnes with conſent of the will.

The ſinnes before conſent of the will, are,

1. To want deſire of the good and well-fare either of himſelfe or other men.

2. To conceive evill thoughts, *Matt.*15.19. or cover evill.

3. To

3. To delight in the inward contemplation of evill, whether in dreames or awake, though it be without purpose to act them outwardly, *Iude* 8. *Iames.* 1. 14.

Hitherto of the sinnes against the Law.

CHAP. XIV.

Shewing how many wayes men offend against the Gospel.

THe sins against the Gospel may bee referred to foure heads: as they are sinnes,

Against Christ.

Against repentance.

Against faith.

Against the graces of the Spirit.

1. He sinnes against Christ, That saith he is Christ, *Mat.* 24. 5. That denyeth directly, or by con- 1. Sinnes against Christ.

consequent, that Christ is come in the flesh, 1 *Iohn* 4.3. *and* 2. 23.

That hath base thoughts of Christ, *Esay* 53.3.

That saith hee hath no sinne, 1 *Iohn* 1.7,8,10.

That worships God without Christ, *Iohn* 17.3. 1 *Iohn* 2.23.

That useth not Christ as his owne and onely Advocate, 1 *Ioh.* 2.2. 1 *Tim.* 2.5.

That loves not the Lord Iesus Christ with inflamed affections, 1 *Cor.* 16.22. *Ephes.* 6.24. *Phil.* 3.8.

2. Sinnes against repentance.

2. Hee sinnes against repentance,

That confesseth not his sinnes without hiding, distinctly, *Prov.* 28.13. *Psal.* 32.5.

That mournes not for his sins, *Ier.* 5.3.

That forsakes not his sinnes, *Prov.* 28.13.

Yea hee sinnes against repentance,

That

That repents fainedly, *Ieremy*, 3.10.

That repents desperately, as *Cain* and *Iudas*.

That repents too late, *Iob* 27. 8,9.

That repents by halves, and in some things only, as *Ahab* and *Herod*.

That falls away from his repentance, 2 *Peter* 2.19,20.

The aggravations.

The aggravations are,

To be wise to do evill, *Ier*.4.22.

To pursue evill, *Prov*.11.19.

To rejoyce in doing evill, and make a mocke of sinne, *Pro*.2.14. and 14.9.

To be without shame, and to declare his sinne like the Sodomites, *Esay* 5.9. *Ier*.3.3.

To be incorrigible, *Ier*.5.3.

To fret, because he is crossed in sin, *Prov*.19.3.

To blesse himselfe against the curses of the Law, *Deut*.29.19.

To freeze in securitie, *Zephan*. 1.12.

To refuse to returne.

3. Sinnes against faith

3. He sinnes against Faith.

That beleeves not in Iesus Christ for his justification and salvation, *Iohn* 3.17.

Yea he offends,

That is careleſſe, and neglects the assurance of Faith, *Heb.* 6.12. *Rom.* 1.16.

That in affliction doubts of Gods favour and goodneſſe, *Esay* 41. and 49.14,15.

The aggravations.

The aggravations.

Not to seeke after God at all, *Zeph.* 1.6.

Not to stir up our selves to take hold on God, when mercy is offered, *Esay* 64.7.

Not to answer when God cals, *Esay* 50.2.

To forsake our owne mercy, or scoffe at the signes of it, *Iohn* 2. 18.

4. Against the graces of the Spirit.

4. He sinnes against the graces of the Spirit,

1. That receives the grace of God in vaine, 2 *Cor.* 6.1.

2. That

2. That turnes the grace of God into wantonneſſe, *Iude* 4.

3. That falls away from the grace of God, either wholly, by forſaking the acknowledgement of the truth, 2 *Peter* 2. 20. Or in the ſame meaſure, by loſing his firſt love, *Rev.* 2.4.

4. That tempts, grieves, or quencheth the Spirit, *Eph.* 4. 30. 1 *Theſſ.* 5.19.

5. That deſpites the Spirit of grace, and of malice perſecutes the knowne truth, which is the ſinne againſt the Holy Ghoſt, *Heb.* 10.26.

FINIS.